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European civilization among the negroes of Africa has had a tendency to disorganize the race and bring about its extinction. This has been so, not because the negroes lack the capacity for higher culture, but because the methods of introducing culture have been bad. Only a radical change in the administration of the missionary movement in Africa, insists Professor Dowd, can overcome this tendency.

The author makes a pointed suggestion when he says that missionary work thus far has been hindered by the evil influences of European governmental action and the outrages inflicted upon the negroes by industrial exploiters from Christian countries. The old forms of slavery, he points out, have been succeeded or supplemented by new forms of servitude, even more grinding and hateful to the victims. Savage customs and institutions have been condemned and interfered with in so far as they proved inconvenient to usurpers of land and its produce, but for the most part with nothing but increase of savagery. The way to influence character is to begin with these matters of practical life, not with the theoretical and the abstract; with conduct and feeling, not with theological doctrines and book learning.

The Holy Land of Asia Minor. By Francis E. Clark. New York: Scribner, 1914. Pp. 154. \$1.00 net.

Dr. Clark has embodied in this volume his impressions of the cities of Western Asia Minor, gathered in a journey made among them in 1912. A running homiletical comment on the letters to the seven churches in Rev., chaps. 1-3, is interwoven with these impressions. Dr. Clark writes informally and agreeably. At some points his statements occasion wonder, e.g., if the library of the Convent of St. John on Patmos has been transferred to the Bodleian (p. 7), it must be something very recent. Much of the book has, the introduction states, already appeared in the *Christian Herald*. There are good illustrations.

The Elements of New Testament Greek. A Method of Studying the Greek New Testament with Exercises. By H. P. V. Nunn. Cambridge: University Press, 1914. Pp. 204. 3s. net.

Mr. Nunn has produced a compact little Greek manual, embodying the forms and constructions essential for the reading of the easier parts of the New Testament in Greek. The work is carefully constructed, but its very compactness makes one wonder; the 37 lessons include so much matter that they will, we fear, prove rather discouraging to the beginner, who cannot possibly master one a day. It would have been well to distribute the work into three

times as many lessons. As it is, the teacher who uses the book will have to make this division for himself. Classical forms unknown to New Testament Greek and words that occur but once in the New Testament have not been avoided, and the accents are not infallible (cf. pp. 14, 30, 50). The use of English first persons for Greek first persons, long since adopted by Americans and much derided by British reviewers, has properly enough been followed by Mr. Nunn, even at the cost of improbabilities like "I surname," "I crow." Mr. Nunn has done his work carefully and thoroughly, but he has not made it attractive or interesting for the student. Learning Greek with this book will be a pure grind. It is a mistake to print such books before they have stood the test of classroom use.

Vital Elements of Preaching. By Arthur S. Hoyt. New York: Macmillan, 1914. Pp. ix+322. \$1.50.

Dr. Hoyt, professor of homiletics and sociology in Auburn Theological Seminary, is already well and favorably known to the younger generation of preachers in America. This volume compares favorably with his preceding books on *The Work of Preaching* and *The Preacher*. It is composed of his class lectures to his own students and of his lectures in the University of Chicago.

The Seer's House and Other Sermons. By James Rutherford. Edinburgh: T. & T. Clark, 1914. Pp. vii+343. 4s. 6d. net.

One feels that the preacher of these sermons truly lives in the Seer's House. Somehow Scotland is the preaching-center of the English-speaking world, and this series is by no means inferior to the high standard of the Scottish pulpit. Such simplicity, insight, strength, tenderness, directness, and clarity might well be coveted by any preacher.

The Making of a Country Parish. By Harlow S. Mills. New York: Missionary Education Movement of the United States and Canada, 1914. Pp. xviii+126. 50 cents, prepaid.

This is an account of the author's work in Benzonia, Michigan, and in the surrounding territory some twelve miles square. After fifteen years in the village with a population of about four hundred, the pastor conceived the idea of making his church an organizing center for the entire district. An interdenominational agreement was reached so as to give his experiment a more favorable opportunity, with the result that the Benzonia parish was increased

sixfold. For some three years services have been held in six additional chapels, four school-houses, and one private home. No one within the parish needs to go more than a mile and a half to church at the present time. Ten Sunday schools are maintained. The plan has contributed to social advance, community pride, and solidarity, and has greatly increased church attendance and membership.

The Church at the Center. By Warren H. Wilson. New York: Missionary Education Movement of the United States and Canada, 1914. Pp. 98. 50 cents, prepaid.

In 1912 the author issued a book on *The Evolution of the Country Community*, which was recognized as a meritorious study in religious sociology. In the present volume he carries the campaign for rural church efficiency still farther in presenting numerous and fertile suggestions on surveys, programs, and plants. His description of successful experiments in rural leadership on the part of the local church is well calculated to awaken country pastors to new and broad endeavor and to assure them of commensurate success.

The Juvenile Court and the Community. By Thomas D. Eliot. New York: Macmillan, 1914. Pp. xv+234. \$1.25.

The object of this book is to treat the juvenile court in its relation to other social institutions, to show how far public dissatisfaction has been warranted, and to indicate how the juvenile court can justify itself in the face of these attacks. The author holds that "the juvenile court as at present organized is an unnecessary and, in a sense, an anomalous institution." He believes that its work should be taken over by the school and the court of domestic relations.

The book is based on a comprehensive and close study of the principal juvenile courts in the United States and conforms to sound social theory. The author proves his case that the juvenile court is largely a makeshift—an inconsistent mixture of adjudication and administration—in its time far better than nothing but destined to be superseded by more highly specialized and more effectively preventive agencies.

The Enlarging Conception of God. By Herbert Alden Youtz. New York: Macmillan, 1914. Pp. 199. \$1.25.

Professor Youtz is one of the younger theologians who are facing the problems of our modern world frankly. The present volume is a little unfortunately named, because as a matter

of fact there is only one chapter upon the subject of the modern conception of God. The purpose of the author is to furnish an introduction to the general study of religion and modern theological thinking, three chapters being upon the question of method. This volume should, therefore, be read with Professor Smith's volume on *Social Idealism and the Changing Theology*. It has less unity than the latter, but like it is an indication that we are really beginning to rethink our religious inheritances in terms of modern needs and well-organized method.

The Man of Nazareth. By Frederick L. Anderson. New York: Macmillan, 1914. Pp. x+226. \$1.00.

In this volume Professor Anderson does not undertake to write a life of Christ. It is neither a commentary upon his teachings nor a discussion of sources. Rather is it an attempt to shape vividly the total impression which Jesus has made upon a careful student of the Gospels. Professor Anderson approaches the problem of Jesus historically. He would see him in relationship to all times, not merely to times which were behind him. He very properly regards him in terms of cause as truly as effect. It seems to the reviewer that this is the only position which promises to exhibit the truly historical rather than the merely biographical Jesus.

Jesus is certainly not to be accounted for by the study of Judaism. There is in him a super-genetic quality which shows itself in the development of his influence on history.

Because of this conviction one cannot regard the sometimes over-rhetorical praise of Jesus as merely conventional. The author is endeavoring to look at Jesus in a long perspective, and when he conceives of Jesus as cause as truly as effect, he is calling attention to what is really the significant thing in Christianity. The man who regards Christianity simply from the point of view of its origin is constantly in danger of failing to appreciate its causal power. One can never understand the Christianity of Jesus Christ simply by an understanding of the conditions in which he appeared. Fire is not described by a discussion of the origin of coal and wood. The real significance of Jesus lies in what he accomplished, not in what occasioned him.

We commend this book particularly to the intelligent reader. It is not a technical treatise. There are points at which technical scholarship may feel that Professor Anderson has hardly given full weight to certain elements in his problem, but the book has a real value and along with its centering of attention upon the significant elements in the historical Jesus should serve to make the complacent mind feel that traditional views are not necessarily infallible and that there is still an opportunity for new study and increased appreciation of the Master's personality.